A SHORT Catechisme, or playne instruction, conteynynge the sume of Christian learninge, set fourth by the Kings maiesties authoritie, for all Schole-maisters to teache.

¶ To thys Catechisme are adioyned the Articles agreed vpon by the Bishoppes & other learned and godlymen, in the last conuocacion at London, in the yeare of our Lorde. M.D.LXIII. for to roote out certayne diuersities of opinions, and to stablish a godly vnitie in religion: All which articles are also published by the Queenes maiesties authoritie.

1553.

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Fol: 21 a - 22 b.

BRITISH MUSEUM

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Eg

¶ An Iniunction geuen by the kyng our soueraigne Lord his most excellent maiesty to all scholemaisters and teachers of youthe, within all his Graces realme and dominions, for auctorysing and establyshyng the vse of this Catechisme.

Edwarde the Sixte, by the grace of God king of England, Fraūce and Irelād: defendour of the faith: and of the church of Englande and also of Irelande in earthe the Supreme head: To all Scholemaisters and teachers of youthe.

¶ When there was presented vnto vs, to be perused, a short and playne order of Catechisme written by a certayne godlye and learned

ned man: we committed the debatinge and diligente examination therof, to certain Bysshoppes, and other learned men, whose iudgement we haue in greate estimation. And because it semed agreeable with the scriptures, and the ordynaunces of oure Realme, we thought it good, not onely, for that agreement to put it forthe abrode to Print: but also, for the plainesse and shortnes, to appoint it out for al Scholemasters to teach. That the yet vnskilfull and yong age, hauynge the foundations layed, both of religion and good letters, may learn godlines together with wysdome: and haue a rule for the ende of their lyfe, what iudgement they ought to haue of god: to whō all oure lyfe is applyed: and howe they maye please God, wherin we oughte, with all the doynges and

dutyes of oute lyfe, to trauayle.

¶ We wyll therfore and cõmaũd, both all and eche of you, as ye tender oure fauoure, and as ye mind to auoyde the iuſt puniſhmente of tranſgreſſing our auctho*r*itie, that ye truely and diligently teach this Catechiſme in your ſchooles, immediatly after the other briefe Catechiſme whych we haue alreadye ſet forth: that yonge age, yet tender and wauerynge, beyng by authority of good leſſõs and inſtructions of true religion ſtablyſhed, maye haue a greate furtherance to the ryght wor*ſ*hipping of God: & good helpes to lyue in al pointes accordinge to duety. Wherewyth beinge furnyſhed, by better vſing de we godlynes towarde God the author of all thynges: obedyence towarde their kynge, the ſheepeherde of the people: Louynge af-

fection to the common weale, the generall mother of all: they maye seeme not borne for theym selues: but bee profytable and dewtyfull, toward God, theyr kyuge, and theyr coũtrey.

¶ Geuen at Grenewyche the.xx. of May the.vii. yere of oure Reigne.

The Copie of the Kynges Maiesties letters Patentes for the printyng of this and the lytle Cathechisme.

EDWARDE the sixte by the grace of God kyng of Englande. ffraunce and Irelād, Defendour of the fayth, and of the church of Englande and also of Irelande in earth the supreme hedde.

TO all maner of Printers, Bokesellers; and other our Officers, Ministers and Subiectes gretyng.

we do you to understand, that of our grace especial, we haue graunted and geuen Priuiledge and licence, and by these presentes doe graunt, and geue priuiledge and licence to our welbeloued subiect John Daye, of our Citie of London Printer, vnto his factours & assignes, to Print, or cause to be printed, al wel this Cathechisme in Englishe, whiche we haue caused to be setfourth for the better instruction of youth, to be taughte in Englyshe Schooles, as also an A. B. C. with the Brefe Cathechisme, alredy printed, And other priuiledge to the contrary in anywyse notwithstandynge.

AND furthermore our pleasure is that the same

same John Day, hys factours & assignes, shall and may haue the onelye prynting from time to tyme of the same Cathechismes in recompence of his industry paynes and charges to be bestowed in that behalfe. ¶ Streightly forbidding by these presents al and singuler our subiects, aswel printers as bokesellers, as al other parsons within our Realmes and dominions whatsoeuer they be, to print, or cause to be printed, within any our said dominions, these Cathechismes aforesaid or any of them, but only the said John Day, and his assignes, neither to bie any other sortes of impressions then such as shal be printed by the said John Day and his assignes, vpō paine of our high displesure, and that euery offender therin shall forfeit to our vse xl s. for euery such cathechisme, so printed, or bought, cōtrari to the true meaning of this our present licence and priuiledge, ouer & besides al such cathechismes to be forfaited to whom soeuer shal sustein the charges and sue the said forfaiture in our behalfe.

¶ Willing therfore and cōmāding al our officers & ministers as they tender our fauour and will auoid our displesure and indignacis for the cōtrary, that they and euery of thē (if nede shal require) do aide and assist the foresaid John Day, his factours and assignes, in due exercising & execucis of this our present licence & priuiledge with the effect accordynge to the true meanynge of the same. In witnes wherof we caused these our letters to be made patents. Witnes our selfe at Westmynster the .xxv. day of March the .vii. yeare of our Raygne.

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IT is the deuise of them al, who Christe hath redeemed by hys death, that they not onelye be seruauntes to obey, but also Chyldren to inherite: so to know, which is the true trade of lyfe, & that God lyketh, that they maye be able to answere to euery demaunde of Religion, and to render accompte of theyr fayth and profession.

Al Christians shulde know theis profession.

And this is the playnest waye of teachinge: wherfore not onelye in Philosophye Socrates, but also in diuine Religiō Apolinarius, hath

Teachyng by questions.

vsed: that bothe by certaine questyons, as it were by poynctinge, the ignoraunte might be instructed: and the skilful put in remembraunce, that thei forgette not what thei haue learned. Wherefore hauinge regarde to the profyte, which we ought to seke in teaching of youth: & also to shortnes, that in our hole Scholyng, ther should be nothyng, either ouer flowyng or wantyng: haue conueied the whole some into a dialogue, that the matter it selfe, might be the plainer to perceiue, & We the lesse tedy in other matters belyke the

pur-

[illegible] (this shee beginneth)
Shalles to oppose his master.
Master. With J thinke (dear
sonne) that it is a great part
of my dewtie, that onely to se
that thou bee instructed in
good learning: but also earne-
stly and diligently to examin
what sort of Religion thou
embracest, in this thy tender
age: J thought it best to op-
pose thee by questions, that
thou, to thy answers, mayst per-
ceiue, whether thou hast
well learned the principles of
the true Religion: wherefore (my
sonne) what Religion that
is which thou professest.

I think to be taughte trew religion.

Scholler. That, good Master

Christiã religion.

I professe, whych is the Religion of the Lorde Christe: whych in the Actes is called the christiã religion.

Maister. Wolde thou thy selfe to be a follower of Christes godly religion, and of our Lorde Christe? Shalte thou confesse, and boldly professe the same before all men? Shalte thou forsake all thy goodes, as the thynge whyche is bothe of moste honour, when thou art required of the same? Shalte thou not be ashamed of the Lorde Christe, and of his holy worde, but rather desyre to [illegible] God does ma-

lesse, thou shalt. B. the scripture of veritie, may easely expresse it.

Maister. Tell me then (deere sonne) as exactly as thou cãst, all that poyntes thou thinkest that the sume of Christian Religion standeth.

Scholer. In two poyntes, that is to say: true faythe in God, and assured perswasion conceaued of all those thynges, which are contened in the holy Scriptures, and in charitie, which belongeth both to God & to our neighbour.

Partes of Christiã religion.

Maister. That faythe which is obteined by hearing and

readyng of the worde, whyche doeth it teache the knowlegyng God?

What god is.

Scholer. This doeth it principally teache: that there is one certayne nature, one substáce, one ghost and beyng of the mynde, or rather an euerlastyng spirit, without beginnyng or endyng, whyche we call God: whom all the peoples of the worlde ought to worshyp, with soueraygn honour, and the hyest kynde of reuerence. Moreouer out of the holy wordes of God, which by the prophetes and the beloued of almyghtye God, are in the holye bokes

pub-

publyshed, to the eternall glo-
ry of his name. I learne the
lawe and the threetnynges
therof: then the prouyples &
the gospel of god These thin-
gis fynlt wrytten by Moses
and other men of God, haue
bene preserued hole & vncor-
rupted, euen to our age: and
forthens that the cheefe artic-
ules of our fayth, haue bene
gathered into a short abryd-
gement, whych is comonly
called the Creede, or Sym-
bole of the Apostles.

The lawe and the gos pell.

The scriptures preserued frō the begyn-nyng.

The crede

Maister. Why is this abridg-
mente of the faythe termed
with ꝑ name of a symbole?

Scho. A symbole is as mych

Called a symbole.

to say, as a sygne, marke, pu-
nye token, or watch worde,
whereby the souldioures of
one campe are knowen from
their enemies. For this rea-
son the abridgement of the
fayth, whereby the Christ-
ans are knowne from them
that be no Christians, is ri-
ghtly named a Symbole.

Maister. Fyrst tell me somwhat
what thou thynkest of the
lawe: and then afterward of
the Crede or Symbole.

Scholer. I shall doe (good
Maister) with a good wyll
as you commaund me. The
Lorde God hathe charged
vs by Moses, that we haue

Lawes of the first table.

none

none other God at all, but hym: that is to say, that we take hym alone, for oure one only God, oure maker, and sauiour. That we reuerence not, nor worshippe any pore creature or any image what soeuer: whether it be painted, carued, grauen, or by any other meane fashioned: howe soeuer it be. That we take not the name of oure Lorde God in vaine: that is either in a matter of no waye ryght or of no truthe. Last of all thys ought we to hold stedfastly and wyth dewout consyderacion that we kepe holyly and religiously the Sabbat day:

Due God

Jmages.

Takyng the name of God.

The Sabbat.

which

which was appointed vnto from the other, for rest, and seruice of God.

Master. Very well. Now hast thou rehearsed vnto me the lawes of the fyrst table: Wherein is, in a summe, conteyned the knowledge, & true seruyce of God. Go forward and tell me, which be the dutyes of charitye, and oure lone towarde men.

Scholer. Doo you aske me (maister) what I thinke of the other parte of the lawes, which is commonly called the second table.

Lawes of the seconde table.

Master. Thou sayest truely my sonne, that is it in deede

that

that I wold learne them of
Scholer. I wyll therfore stoppe
des dispatche it, as my simple
ple wit wyll serueme. Who
soeuer thatche knowe it, hope in a
ghoste sermone: that is, that
with al louing affection, me
honoure and reuerence oure
father & mother. That we
kyll no man. That we com-
mit no aduoutrie. That we
steale not by ynge. That we
beare false wytnes agaynst
none. Lastly of all that we co-
uet not by ynge, that is oure
neyghbours.

Master. Howe is that com-
maundemente, of the hono-
rynge father and mother, to

be

he vnderstandeth

Honour of Parentes.

Scholer. Whatsoeuer of father and mother: cõteineth loue, feare, and reuerence: perteineth further: standeth in obeying, succouring, defending, and nourishing thē, if nede require. Itbyndeth vs also to be holdy, and with most natural affection, to obey the magistrate in reuerence the Ministers of the church, the schoolemaister, and with all other elders, and betters.

Murther.

Maister. What is required in that commaundement? Thou shalt not kyll.

Scholer. That we hurt no man, by worde or deede: but

Abuoutry.

holde her: or by what lawfull
meanes to remoue her, ey-
ther our selues, or any other
in our behalfe: finally, how
in is debarred all kind of fil-
thy, & straying lust.

Mast. What thynkest thou
of the commaundement, not
to steale?

Chelt. *Scholer.* I shal shew you, as
briefly as I haue done the
rest, if it please you to heare
me. This commaundeth not
onely [illegible]
but also [illegible]
[illegible] riches: but
[illegible] wealth: and
[illegible] nothing profitable,
that either is not iust, or dis-
cendeth from ryghte and hó-

nestly:

eyther briefely, rather wyl
ynglye leele that is thyne
owne, than thou wrongfully
lye take that is anothers,
and turne it to thyne owne
commoditie.

Master. Howe maye that commaundement be kepte, of bearynge no falſe wytneſſe?

Falſe wytneſſe.

Scholer. If we neyther oure ſelues ſpeake anye falſe or layne lye: nor alowe it in o-ther, eyther by ſpeeche or ſilence, or by our preſent com-panye. But wee oughte, al-wayes to maintayne truth, as place and tyme ſerueth.

Master. Now remaineth the

laſt

last cõmaundement of
couetyng any thyng that
our neighbours: what mea
neth that.

Couetise of anothers.

Scholer. Thys lawe doth
generally forbyd all sortes
euell lustes: and commaun
deth vs to bridle & refrayne
al greedye vnsatiable desire
of our wyl, whyche holdeth
not it selfe wythin the bon
des of right and reason: and
it wylleth that eche man be
cõtent wyth his estate. But
who so euer coueteth more
then right, with the losse of
hys neighbour, and wrong
to an other: he breaketh &
vtterly looseth the bonde of

cha-

charitie, and felowshippe a-
mongst men. Yea and vpon
hym (vnles he amende) the
Lorde God, the moste sterne
reuenger of the breakynge
hys lawe, shall execute moste
greuous punyshmente. On
the other syde, he that liueth
accordynge to the rule of
these lawes, shal fynde both
prayse and blysse: and God
also hys mercyfull and boun-
tyfull good Lorde.

The re-
warde of
godly and
ungodly.

Master. Thou hast shortly
sette out the commaunde-
mentes. Now then tell me
hyw all these thynges, that
thou hast particularye de-
clared, Christe hath in fewe

wordes conteyned, lettynge forth vnto vs in a sume, the whole pyth of the lawe.

Scholer. Wil you that I knit vp in a briefe abrydgement, all that belongeth bothe to God & to men? *Master.* Yea.

Scho. Christ sayeth thus: Thou shalt loue the Lord thy God, wyth al thy hart: wyth all thy soule: wyth all thy mynde: and with al thy strength. Thys is the greatest commaundement in the lawe. The other is lyke vnto this: Thou shalt loue thy neyghbour as thyselfe. Vpon these two commaundemētes hang the whole lawe and

The sume of the lawe by Christe.

and the Prophetes.

Master. I wyll nowe that thou tell me further, what lawe is that whyche thou speakest of: that whych we call the lawe of nature? or some other belydes?

The lawe of nature.

Scholer. I remember master that I learned that of you longe ago: that it was ingrafted by God in the nature of man, whyle nature was yet sounde and uncorrupted. But after the trace of tyme, although the wyse were somewhat after a sort not utterly ignorant of that lyght of nature: yet was it by that tyme so hydde from

Ignorance brought in by corruption of nature.

the greatest part of mē, that they scāt perceyued any shadow thereof.

Master. What is the cause, that god willed it to be written out in tables: and that it should be published appointed to one people alone?

Why the lawe was written in tables.

Scholer. I wyll shewe you. By reason of synne and euel custome, the image of God in mā was so, at the begynning darkened: & the iudgemēt of nature, so corrupted, that man him selfe doth not sufficiently vnderstād, what difference is betwene honestyte and dyshonestyte, right and wrong. The bountyfull

God therefore myndynge
to renewe that image in vs:
fyrst wrought thys by ye lawe
wrytten in tables, that we
myght knowe our selves, &
therin, as it were in a glasse,
behold the fylthe and spots
of oure soule, and stubborne
hardnes of a corrupted hert:
that by thys meane yet, ac-
knowledgynge our synne: &
perceyuing the weakenes of
our flesshe: and the wrathe of
God fearcely bent agaynste
vs for synne: we myghte the
more fermently long for oure
sauior Christ Jesus: whych
by hys deathe and precious
poynyge of hys bloude,

hath clensed and washed a-
way our sinnes: pacified the
wrath of the almyghtye fa-
ther: by the holye breathe of
hys Spirite createth newe
hartes in vs: and reneweth
our mindes after the image
and lykenesse of theyr Crea-
tor, in true ryghteousnes, &
holynes. Wyhych thyng nei-
ther the iustyce of the lawe,
nor any sacrifices of Moses
were able to performe. And
that no man is made ryght-
teous bi the lawe, it is euident:
not onelye thereby, that the
ryghteous lyueth by fayth:
but also hereby that no mor-
tal man is able to fulfyll all
that

None made righteous by ỹ lawe.

that the lawe of both the tables commaundeth. For we haue hyndraũces that strive agaynste the lawe: as the weakenes of the flesh: frowarde appetite, and lust naturally engẽdred. As for sacrifice, cleansynges, washinges, and other ceremonies of the lawe: they were but shadoes, lykenesses, images and figures of the trew and euerlastyng sacrifice of Jesus Christ, done vppon the crosse. By the benefit whereof alone all the synnes of all beleuers, euen from the begynnynge of the worlde, ar pardoned, by the onlye mer-

Ceremonies of the lawe.

Sinnes forgiuen by Christes death only

eye of God, and by no desert of ours.

Master. I heare not yet, why almyghty Gods wyll was to declare hys secrete pleasure to one people alone, whyche was the Israelites.

Why the lawe was gyuen to one people

Scholer. Forsooth that had I almost forgotten. I suppose it was not don for this entent, as thoughe the lawe of the .x. commaundements dyd not belong generally to all men: for almuche as the LORD our God is not onelye the God of the Jewes, but also of the Gentiles: but rather this was ment thereby that the true Messias, whyche

The moral lawe commune to al

the is our Christ, myght be knowen at hys commynge into the worlde: who muste nedes haue beene borne of that natiõ, and none other, for true performaunce of the promise. For the whych cause, Gods pleasure was to appoynt out for hymselfe one certaine people, holy, sõdred from the rest, and as it were peculiarly hys owne. That, by this meane his diuine worde might be continually kept holy, pure, and vncorrupted.

Master. Hitherto thou hast wel satisfied me, deare sõne. Now let te vs come to the Chri-

Christian confession, whych I wyll that thou playnlye reherse vnto me.

Scholer. It shall be done. I

The crede. beleue in God, the father almyghty: maker of heauen and earthe. And in Jesu Christ, hys only sonne, our Lorde: whych was conceiued by the holy Gost: borne of the virgin Mary: Suffered vnder Poce Pilate: was crucified: dead: and buryed. He went downe to hell: the thyrde daye he rose agayne from the deade. He went vp to heauen: sytteth on the ryght hande of God the father almyghty: from thence

shall

shall he come, to iudge the quycke and the dead. I beleue in ỹ holy goost. I beleue the holy vniuersall church: the communion of sayntes: the forgeuenes of synnes: the rysynge agayne of the flesh: & the lyfe euerlastynge.

Master. All these (my sõne) thou hast rehersed generallye and shortelye. Therefore thou shalt do wel, to set out largelye, all that thou hast spokẽ particularlye: that I may playnly perceiue what thy belefe is concerning eche of them. And fyrst I wolde heare of the knowledge of god, afterward of the right

seruing

seruing of hym.

The maruayle and preeminacion of the world.

Scholer. I wil wyth a good wyl obey your pleasure (dear Maister) as far as my simple wytte wyll suffer me. Aboue all thynges we muste stedfastly beleue and holde, that God almyghtye, the father, in the begynnyng, & of nothyng, made & fashyoned this whole frame of the world, and al thyngs what soeuer are conteined therin: and that they all are made by the power of hys worde, that is of Jesu Christe the sonne of God. Which thyng is sufficientlye approued by witnes of scriptures. Moreouer

ouer that, whē he had thus shapen all creatures, he ruled, gouerned & saued them by hys bountie and liberall hand: hath ministred, & yet also ministreth most largelye all that is needefull, for mayntenaunce and preseruynge of oure lyfe: that we should so vse them, as behoueth myndeful and godlye chyldren.

Master. Why dost thou call God father?

Scholer. For two causes, the one, for that he made vs all at the begiminy, and gaue life vnto vs all: the other is more weyghtye, for that by

Why we cal God father.

his

hys holy spirit and by faith he hath begotte vs agayne: makynge vs hys chyldren: gyuing vs hys kyngdome and the enheritaunce of lyfe euerlastynge, wyth Jesu Christ hys owne, trew, and naturall sonne.

Master. Seynge then God hath created all other thynges to serue man: and made man to obey, honour, & glorifye hym: What canst thou say more of the begynning and makyng of man?

Scholer. Euen that whych Moses wrote: that God shaped the fyrste man of claye: and put into hym soule and

The making of mã

lyfe:

lyfe: thē, that he cast Adam in a deade sleepe, & brought foorth a woman, whome he drewe oute of hys syde, to make her a companiō with hym of al his life & wealth. And therfore was man called Adam, because he tooke hys beginning of the earth: and the womā called Eue, because she was appoynted to be the mother of al liuing.

The names of Adam & Eue

Mast. What image is that, after the lykenesse whereof, thou sayest that man was made?

Scholer. That is most absolute righteousnesse and perfect holynes: whyche moste

The image that man was made after.

neare-

nearely belongeth to the ve
ry nature of God: and most
clearely appeared in Christ
our new Adā. Of the holy
ghe in vs, thear scante are
be seen any sparkles.

Master. What? are ther scar
to be seen?

Gods pe
mage defa
ced in mā.

Scholer. It is true forsooth
for they do not now so shine
as they dyd in the beyn
ning, before mans fall: for al
muchas man by the darck
nesse of synnes, and myst of
errours, hath corrupted thy
bryghtnesse of thys image
In suche sorte hath God th
hys wrathe wreaked hym
vpon the synful man.

Master

Maister. But I pray the tell me, wherefore came it thus to passe?

Scholer. I wyll shewe you. When the Lorde God had made the feame of thys world, he hym selfe planted a garden, full of delyte and pleasure, in a certaine place, Eastward, and called it Eden. Wherein beſyde other pallynge fayre trees, not far frō the myddes of the garden was thear one ſpecially called, the tree of lyfe, and another called ye tre of knowledge of good & euell. Herein the Lord of his ſinguler loue placed man: and com-

mitted vnto hym the gar-
den to dresse, and looke vn-
to: geuynge hym libertie to
eate of the fruites of all the
trees of paradyse, except the
fruite of the tree of know-
ledge of good & euell. The
fruite of thys tree if euer he
tasted, he shoulde vnthout
fayle die for it. But Eue, de-
ceyued by the deuell coun-
terfetynge the shape of a ser-
pent, gathered of the forbid-
den fruite: whych was for
the fayrenes to the eye to be
desyred: for the sweetenesse
in tast to be reached at: and
pleasaũt for the knowledge
of good & euell: and she eate

ther-

theafter, and gaue vnto her
husband to eate of the same:
For which doing, they both
immediatly dyed, that is to
say: were not only subiect to
the death of the bodye, but
also lost the life of the soule,
whyche is ryghteousnesse.
And forthwith the image
of God was defaced in the:
and the most beautiful pro-
portion of ryghteousnesse,
holynesse, truth and know-
ledge of God, Was confou-
ded and in a maner vtterly
blotted out. Thear remay-
ned the earthly image, ioy-
ned with vnryghteousnesse,
guyle, fleshly mynde, & dep

ignoraũce of godli and heauenly thinges. Hereof grewe the weakenes of our flesh: hereof came thys corruptiõ and disorder of lustes & affectiõs: hereof came that pestilence: hereof came that seede and nurishmẽt of sinne wherwyth mankynd is infected, and it is called synne originall. Moreouer thereby nature was so corrupted, & ouerthrowen, that vnlesse the goodnes, and mercye of almyghty God had holpe vs bi the medicine of grace, euẽ as in bodi we are thrust down into al wretchednesse of death: so muste it needes haue

Originall synne.

haue bene, that all me of all
sortes should be thrown into
to euerlasting punyshment,
and tyre vnquenchyable.

Master. Oh the vnthankefulnesse of men? But what hope had our fyrst parents, and from thence forth the rest, whereby they wear releued?

Scholer. When the Lorde God had both wyth wordes and dedes chastised Adam and Eue (for he chaste them both out of the garde wyth a most greeuous reproche) he then curled the serpent, threatninge hym, that the tyme should one day come,

The meanes of redemption.

when the seede of the Woma
should breake hys head. Af
terward the Lord God e
blyshed that same glorious
and most bountiful promise:
hyst with a couenaunt ma
Gods co-uenantes. betwene hym and Abraha
by circumcision, and in Isa
ac hys sonne: they again
by Moses: last of all by the
oracles of y noble prophets.

Master. What meaneth the
serpentes head: & that seede
that God speaketh of?

Scholer. In the serpents head
The Serpents head lieth all his venime, and the
wholepyth of hys lust and
force. Therfore do I take
the serpents head to betok
the

the whole power, and kingdome, or more truly the tirannie of the olde serpent the deuel. The seede (as saint. Paul doth plainly teache) is Jesus Christ the sonne of God, verey God and verey man: conceaued of the holy Ghost: engendred of the wombe and substaunce of Marie the blessed pure & vndefiled maide: and was so borne & nourished by her as other babes be, sauinge that he was most farr from all infection of synne.

The seede of the woman.

Mast. All these foundacions that thou hast layed are most true. Nowe therefore let vs goe forwarde to the

hys doynges, wherin lieth our saluation and conquest agaynst that old serpent.

Scholer. It shalbe done, good Maister. After that Christe Jesus hadde delyuered in charge to his Apostles that moste ioyfull, and in al poyntes heauenlye doctryne, the gospell, whych in greeke is called Euangelion, in Englysh good tydinges: and had as by sealyng stablished the same wyth tokens, and miracles innumerable, wherof all hys lyfe was full: at length was he foule scourged, mocked wyth pottyng, scornyng, and spyttyng in hys face:

Christes passion, deathe, resurrection and ascension.

face: laste of all hys handes and fete boyed thorow with nayles: and he fastened to a crosse. Then he trulye dyed: and was truly buryed: that by hys moste sweete sacrifice, he myghte pacifye his fathers wrath against mã kynde: and subdue hym by his death, who had ỹ authoritie of deathe, which was the deuel: for as much not onlye the lyuinge, but also the deade, wear they in hell, or elsse whear, they all felt the power & force of this death: to whom lieng in prison (as Peter sayeth) Christe preached, though dead in body, yet

yet relyued in Spirite. The
third daye after, he vprose a
gayne, a lyue in bodye also
and wyth manye notable
proses, the space of .xl. dayes,
he abode among hys disci-
ples, eatyng and dryncking
with the. In whose syghte
he was conueyed away in a
cloud, vp into heauen, or ra-
ther aboue al heauēs: wher
he now sitteth at the vpper
hand of God the father: be-
ing made Lorde of all thin-
ges, be they in heauen, or in
earth: kynge of all kynges:
our euerlasting & onely hye
Bisshoppe: our only atour-
nye: only mediatour, only

peace

peace maker betweene God and men. Now sithes that he is entred into his glorious maiestie: by sendynge downe his holy spirit vnto vs (as he promised) he lightneth our dark blyndnesse: moueth, ruleth, teacheth, cleanseth, cõforteth, and reioyseth our myndes: and so will he styll continually do, vntyll the end of the worlde. The spirite set downe.

Master. Well, I se thou hast touched the chiefe Articles of our religion, and hast set out, as in a shorte chrydgement, the Creede, that thou diddest rehearse. Now therfore I wyll demaunde the

questiõs of certain pointes.

Scholer. Do as shall please you Maister: for ye may more perfectlye instruct me, in those thinges that I do not throughly vnderstand, and put me in remembrãce of that I haue forgotte: and print in my mynde deepe, suche thynges, as haue not taken stedfast hold thereon.

Master. Tell me then, If by his death we get pardon of oure sinnes: was not that enough, but that he must also rise againe frõ the deade?

The resurrection of Christe necessarie.

Scho. It was not inough, yf ye haue a respect, either to hym, or to vs. For vnlesse he

he hadde ryſen agayne, he ſhoulde not be taken, for the ſonne of God. For whyche cauſe alſo, whyle he hong vpō the croſſe, thei that ſaw hym vpbrayded hym and ſayde: he hath ſaued other, but cannot ſaue hym ſelfe. Let hym now come downe from the croſſe, and we will beleue hym. But now by ryſyng from the dead to euerlaſting continuaunce of life, he hathe ſhewed a muche greater power of hys godheade, then if by commyng downe frō the croſſe he had fled from the terrible paines of death. For to dye is comō

to

to all men: but to louse the bondes of death, and by his owne power to rise againe, that properlye belongeth to Jesus Christe the onlye begotten sonne of God, the only author of lyfe. Moreouer it was necessarye, that he should ryse again with glorie, that the sayengs of Dauid and other prophetes of God myghte be fulfylled, whych told before: that neither hys body should se corruption: nor hys soule be left in hel. As for vs, we neither had bene iustified, nor had had anye hope left to ryse agayne, had not he rysen, a-

gayne,

gayne, as Paule doth in di-
uerse places playnly shewe.
For if he had remayned in
the pāsō of death, in graue:
and bene holden in corrup-
tion, as al men beside: how
could we haue hoped for sal
ty by hym whych saued not
himself? It was mete ther-
fore, & needefull, for the part
that he had in hād: and for
the chiefe staye of our saue-
garde: that Christe shoulde
fyrst delyuer hymselfe from
deathe, and afterwarde as-
sure vs of safetye by his vp-
rising agayne.

Master. Thou hast touched
(my sonne) the chiefe causs
of

of Christes risinge a gayne
Now would I faine heare
thy mynde of his going
into heauen. What answer
thinkest thou is to be made
to them, that say: it had ben
better for hym, to tarie here
with vs, presentlye to rule
gouerne vs: For, besyde o
ther diuerse causes, it is lik
lye, that the loue of the peo
ple toward theyr prince, spe
cially beyng good and gra
cious, should growe the gre
ter by his presence compan

Christ gouerneth his Church absent.

Scholer. All theese thynges
whyth he should do present
that is to saye, if he were in
company amõg vs, he doth

them

the absent. He ruleth, maintayneth, strengtheneth, defendeth, rebuketh, punysheth, correcteth: and performeth all suche thynges as do betome such a prince, or rather God himself. All whole thinges (I saye) performeth he, which belong eyther to our needs or profit: honour or commodite. Beside this, Christ is not so all together absent from the world, as many do suppose. For albeit the substaunce of his body be taken up from vs: yet is his Godheade perpetually present with vs: although not subiect to the sight of our eyes.

How Christe is absent and present in the world.

E.i. For

For thynges that be not bo-
dyly, can not be perceiued
by any bodyly meane. Who
euer saue hys owne soule?
No man. Yet what is there
more present: or what to eu-
man nearer, than hys owne
soule. Spiritual thynges are
not to be seen, but with the
eye of the spirite. Therefore
he that in earth wyll see the
Godhead of Christ: and by
open the eyes, not of his bo-
dye, but of hys mynde, but
of his faith: and he shall see
hym present, whom eye hath
not seen: he shall see hym pre-
sent, and in the myddes of
them, whearsoeuer be two

or three gathered together in his name he shalbee him present with vs, euen vnto the ende of the worlde. What sayde I shall he bee Christe present? Yea, he shall both be & feele him dwelling within himselfe in such sorte as he doth his owne proper soule. For he dwelleth and abydeth in the mynde and harte of hym whyche fasteneth all his trust in hym.

Maste. Very well, but our confession is that he is ascended vp into heauen. Tell me therefore how that is to be vnderstanded.

Christ ex officio.

Scholer. So vse we comm-

hye to say of hym, that hath attayned to any hye degree or dignitie: that he is ascended vp, or aduaunced in to some hye roume: some hye place or state: because he hath chaunged hys former case, and is become of more honor, thā the rest. Ye same case is Christ gon vp, as he before came down. He came downe from hieest honour to deepest dishonoure, euen the dishonour and vyle state of a seruaunt, and of the crosse. And likewyse after ward he went vp, from the depth dyshonoure, to the hyest honoure, euen that same hon-

nour

nour, whych he had before, hys goyng vp into heauen, yea, aboue all heauens, to the very roial throne of god, muste needes be euident by moste iuste reason, that hys glory and maiestye myght in comparison agreably answer to the proportiō of hys baseneſſe and reprocheſull estate. This doth Paul teach vs, in hys writynge to the Philippians: he became obedient euē vnto death: yea, the very death of the crosse. Wherfore God hath both aduaunced hym to the hyest state of honour: and also geuen hym a name aboue

al names: that at ye name of
Jesus euery kne should bow,
of al thengs in heaue, earth
& hell. But although he be
alredy gone vp into heaue:
neuertheles by his nature of
godhead, & by his spirit, he
shal alwaies be present in his
church: euē to the end of the
world. Yet thys proueth not
that he is present amōg vs in
his body. For his Godhead
hath one property: his mā-
head another. Hys mānead
was created: his godhed vn-
create. His mānead is in on
one place of heaue: his god-
hed is in such sort eth where,
that it filleth both heauen &
earth

Christes bo-
dily presēce

earthe. But to make thys
poīt plainer, by a similitude
or compacing of like to like.
Ther is nothyng that doth
trulier, lyke a shadow, expres
Christ, thē the sōne: for it is
a fit image of the light and
brightnes of Christ. The sō
doth alway kepe the heauē:
yet do we say that it is presēt
also in ꝑ world: for without
light there is nothyng pre-
sent, that is to say, nothyng
to be seen of any man: for the
sonne wyth hys lyghte ful-
filleth al things. So Christ
is lyfted vp abone all hea-
uens, that he maye be presēt
wyth all, and fully furnyshe

Christe cō-
pared to ꝑ
sonne.

all thinges as S. Paul doth saye. But as touchynge the bodylye presence of Christe heare in earthe (if it be lawfull to place in comparison great thinges wyth small) Christes bodye is present to our faith: as the same, whyle it is seen, is present to the eye the bodie whereof although it do not bodylye touche the eye, nor be presently wyth it together heare in earthe, yet is it present to the sight, notwithstanding, so large a distaunce of space betwen. So Christes body which at his glorious going vp was obeyed from vs: which hath

left

lyft the worlde, and is gone vnto hys father: is a greate way absent frō our mouth, euen then when we receyue wyth our mouth, the holye sacrament of his body and blonde. Yet is oure fayth in heauen: and beholdeth that sonne of righteousnesse: and is presently together wyth hym in heauen, in such sort as the syghte is in heauen with the body of the sonne: or in earthe the sonne wyth the syght. And as the sonne is present to all thinges by hys light: so is Christe also in hys godhead. Yet neither can from the body the light

of

of the sonne be sondred: nor from hys immortall bodye the godhead of Christe. We muste therfore so say, that Christes bodye is in some one place of heauē, and hys godhead euerywhear: that we neyther of hys godhead make a body: nor of hys bodye a God.

Master. I see (my son) thou art not ignorant, after what sorte Christ is rightly sayd, to be from vs in bodye, and with vs in spirit. But thys one thyng would I knowe of thee: why Christ our lord is thus conueied awaye frō the syghte of oure eyes: and

what

what profit we haue by hys goyng vp to heauen.

Schaler. The chefe cause why it was, to pluckie out of vs that false opinion, whyche sometyme deceaued the Apostles themselues: that Christ should in earth bild hys reigne, as other kinges, and ruelyng princes of the world. This before he minded, to haue vtterly suppressed in vs: and that we should chyefly hys kyngdome to consyst in hyer thynges. Which thinge he therfore thought fytter, because it was more for our cōmoditie and profite: that some such king-

Our profit by Christes ascencion.

Lawles of Thrikes al cention.

kyngd ome should be set vp, as the foundacions thearof should rest vpon our fayth. Wherfore it was necessary that he shoulde be conueyed away from vs, past perceyuing of all bodily sense: that by thys meane oure fayth might be stryred vp and exercised to consyder hys gouernement and prouidence, whom no syght of bodyly eyes can behold. And forasmuch as he is not kyng of some one countrey alone: but of heauē and earth: of quick and dead: it was moste conuenient that hys kingdome should be otherwyse gouer-

ned.

ned then our senses may attaine vnto. For elles he should haue bene constrained, some tyme to be caried vp to heauen: sometyme to be dryuen downe to the earthe: to remoue sometyme in to one countrey, sometyme into another: and lyke an earthly pylgrime to be caryed hether & thether, by diuerse chaūge of chaunsable affayres. For he could not be present with all at ones, vnlesse hys body weare so turned in to Godheade, that he myght be in all or in many places together: as Eutyches, and certeyne lyke heretykes helde opini-

opinion. Whit so wear that he myghte be eche where present with all at one verye instaunt time: then wear he not man, but a ghoste: neyther shoulde he haue had a trewe bodye, but a fantasticall: wherof shoulde haue sprongē foorth with a showlād creds: all which he hath dispatched by carryenge hys bodie vp whole to heauen. By the meane season he remaynynge in the earthe gouerneth his kingdōe and commen weale, that is his churche, with soueraign wysdome and power. It is for men to rule theyr com-

mune

mune weales, by a certayne
curste policie of men: but for
Christ and God, by a heauē
lye godlyke order. But all
that I haue hetherto sayde
conteyneth but a small par-
tell of the profytte, that we
take by the caryenge vp of
Christes body into heauen:
for ther ar many mo thin-
ges, that heare might be re-
hearsed, wherof large store
of fruite is to be gathered.
But specially this may not
be left vnspoken: that the be
nefits are sutch, & so greate,
which come vnto vs by the
deathe, risynge agayne, and
goinge vp of Christ: as no
tonge

tonge eyther of men or angeles is able to expres. And that you maye knowe my mynde hearein: I wyll re hearse certayne of the chefe: whearunto as it wear two principall poyntes, the reſt may be applyed. I say therfore: that both by theſe and other doings of Christ, two cõmodities do growe vnto vs: the one, that al the thinges that euer he hath don, for our profyt and behofe he hath done thẽ: so that they be as well oure owne, yf we will cleaue thearunto wyth stedfast and lyuely faith, as if we had done them oure

Christs doinges for our behofe

selues

sines. He was nailed to the
crosse: we wear also nayled
with him: and in him oure
synnes punished. He dyed: &
was buryed: we lykewyse
with our sinnes are dead, &
buried: & that in suche sorte
that all remembraunce of our
synnes is vtterly taken out
of mynde. He is risen again:
and we are also risen again
wyth hym: that is, are so
made partakers of his ry-
sing againe and lyfe, that
from henceforth death hath
no more rule ouer vs. For the
same spirit is in vs that rai-
sed vp Jesus frō the deade.
Finallye, as he is gone vp

into heauenly glorye: so are we lifted vp with hym. Albeit that these thynges do not nowe appeare: yet then shall they all be brought to light, whē Christ the light of the world, shal shewe hym selfe in his glorye, in whome all oure blisse is layde vp in store. Moreouer by hys goyng vp are graūted vs the gyftes of the holy ghost: as Paule doth sufficiently witnesse. Ephe. iiii. The other commoditie, which we take by the doynges of Christ, is that Christe is set for an example vnto vs, to frame our lyues thereafter. For Christe hath

Christis example of lyfe vnto vs.

hath bene deade: if he hath bene buryed for sin: he was so but ones. If he be risen a-gayne: if he be gone vppe to heauen: he is but ones risen: but ones gone vp. Frō hens-forth he dieth no more, but li-ueth with God: & reygneth in euerlastyng cōtinuaūce of glory. So if we be deade: if we be buried to sin: how we shall we beare after lyue in the same. If we be rysen a-gain with Christ: if by stedfast hope we lyue nowe in heauen with him: heauen-lye and godlye thynges, not earthly and frail, we ought to set oure care vpon. And e-

uen as hearetofore, we haue
borne the image of ỹ earthly
man; so from henceforward
lette vs beare the image of
the heauenly. As the Lord
Christ neuer ceased to do vs
good, by bestowing vpō vs
his holye spirite; by gather-
ginge his church vnto him so
many notable giftes, and by
perpetuall prayinge to his fa-
ther for vs: Euen so reason
oughte to moue vs to ayde
oure neyghboure wyth all
our endeuoure; to maintain
as much as in vs lyeth, the
bond of charity. And to ho-
noure Christ our Lord and
Honor of Christ. sauioure not wyth inuented

tradi-

traditions and told deuiles of men, but wyth hearuenly honour & spirituall in dede, most fyt for vs that giue it, & hym that shall receyue it, euen as he hathe honoured & doth honour hys father. For he that honoureth him honoreth also the father, of whiche he him self is a substantiall witnesse.

Mat. The end of the world & scripture calleth the full fyllynge & performaunce of the kyngdome and misery of Christ, and the renewyng of all thynges. For (sayth the Apostle Peter in his 2. epistle the third chap-

ter.) we loke for a new hea-
uen: and a new earth, acco-
ding to the promise of God:
wherin dwelleth rygh-
oufnesse. And it semeth rea-
son that corruption, vnsted-
faste chaunge, and synne,
wherunto the whole worlde
is subiect, shoulde at length
haue an end. Now by what
way, and what fashiō cir-
cumstaunces these thinges
shal come to passe, I wolde
fayne heare the tell.

Scholer. I will tell you as
well as I can, accordyng to
the wytnesse of the same A-
postle. The heauens shall
passe awaye like a stounce
elemen

The end of ỹ worlde

elementes shal melt awaye: the earthe, & all the Workes therein shall bee consumed wyth fyre: as thoughe he shuld say: as gould is wont to be fined: so shal the whole world be purified with fire, and be brought to hys full perfection. The lesser world, whiche is man, folowynge the same, shall lykewyse bee delyuered from corruption and chaunge. And so for ma this greater worlde (which for hys sake was first created) shall at length be renewed: & be clad wyth another hewe, much more pleasaunt and beautifull.

Master. What then remayneth?

The day of dome.

Scholer. The laste and generall dome. For Christe shall come: at whoes voice al the deade shall ryse againe, perfecte and sound both in bodi and soule. The whole world shall beholde hym, sittyng in the Royall throne of hys Maiestie: and after the examination of euerye mannes conscience, the laste sentence shalbe pronoūced. Then the chyldren of God shall bee in perfecte possessyon of that kingdome of freedome from death and of euerlastig life: whyche was prepared for

The resurrection.

thē,

theim, before the foundacy-
ons of the world were layde.
And they shal reygne dayly
Christe for euer. But the
vngodlye that beleued not,
shall be throwen frõ thense
into euerlastynge fyre, ap-
poynted for the deuyll and
hys angelles.

Master. Thou hast saide y- The holie Church.
nough of the agaynrisyng
of the deade. Nowe declare-
neth that thou spekest of the
holye churche: wherof I
would very fayne heare thy
opinion.

Scholer. I will rehearse that
in feme wordes shortlye: wher-
che the holye scryptures set
out

out at large and plentifully
Also that the Lorde God
hath made the heauen and
erth: he determined to haue
for hymself a most beautiful
kyngdome and holy com-
wealth. The Apostles and
the auncient fathers that
wrote in Greeke, called it
Ecclesia, in englyshe, a con-
gregacion or assemble: unto
the whych he hath adopted
ted an infinite nōber of men
that should all be subiect to
one king as their soueraign
and only one head: whom we
call Christe, why? he is as
much to say as anointed
for the hye bysshoppes and
kinges

kinges among the Jewes. (who in figure betokened Christ whom the Lord annoynted with his holy spirite.) were wont by Gods appoinctment at their consecration, to haue materyall oile poured on them. To the furnishyng of this common weale belonge all they: as many as do truly feare, honour & call vpon God: wholy applyeng their mynde to holy and godly lyuing: and all those that putteynge all their hope & trust in hym, do assuredlye looke for the blisse of euerlastig lyfe. But as many as ar in this faith sted-

Who be of Christs churche.

stedfast, weare chosen, predestinate, & appointed vnto eternall lyfe, before the world was made. Wytnesse hereof they haue wythin in theyr hartes the spirite of Christ, the author, earnest & vnfaitable pledge of theyr fayth. Wych fayth only is able to perceyue the misteries of God: only wyrageth peace vnto the harte: only taketh hold on the righteousnes, that is in Christ Iesus.

Master. Doth then the spirite alone, and fayth (sleepe we neuer so soundly, or stande we neuer so reckelesse & slothfully) so worke all thynges

for

for vs, as without any help of our owne to carye vs idle vp to heauen.

Scholer. I vse (master) as you haue taught me, to make a difference betweene the cause and the effectes. The first principall & moste perfect cause of our iustifycation and saluation, is the goodnesse and loue of God: whereby he chose vs for his, before he made the worlde. After that God graunteth vs to be called by the preaching of ỹ Gospel of Jesus Christ, when the spirit of the Lord is poured in to vs by whose guyding and gouernaunce we

Causes of our iustification.

we be led to settle our trust
in God: and hope for the per
formaunce of all hys pro
mises. With hys choyse is
ioyned, as companion, the
mortifyeng of the old man
that is of our affectiõ & lust.
Frõ the same spirit also co
meth our sanctificacion: the
loue of God, & of our neigh
bour: in store: and bpright
nesse of life: finally, to say all
in summe, whatsoeuer is in
vs, to make vs be liked of vs,
pure, honest, true and good,
that altogether springeth
out of hys most pleasaunt
roote, frõ me this most plen
tyfull fountayne of all good
nesse,

of God freely: that is to say,
by no deseruyng of oure owne
but by the free grace of the
almyghty father. Moreouer
fayth doth engender in vs
the loue of our neighbour,
and fayth worketh as God is
pleased wyth all. For it is no
a lyuely & true fayth, quic
kened by the holy ghost, she is
the mother of all good lay
ours and doyngs. By these
short sayings it is euident, wher
and by what meanes we ar
sayne to be made righteous
for not by the worthynesse
of our deseruinges, were we
eyther heartofore chosen, or
long ago saued: but by the
only

nesse, loue, choyce and dis-
chaūge all purpose of god.
yeis the cause, the rest are
the fruites and effectes. Yet
as also the goodnesse, choise
& spirit of God, and Christe
himselfe, causes ioyned
and coupled eche with o-
ther: which must be reckened
amonge the principall cau-
ses of our saluacion. As ofte
therfore as we se or here saye,
that wee are made ryghte-
ous and saued by only faithe:
it is meante thereby: that
fayth, or rather truste alone,
doth lay hand vpon, vnder-
stād and perceyue, our righ-
teousnesse making to be geue[n] of

Iustificā-
tion by
fayth.

only mercy of god, and pure
grace of Christ oure Lorde:
whearby we weare in hym
made to those good workes,
that God hath apointed for
vs to walke in. And al-
thoughe good woorkes can
not deserue to make vs righ-
teous before god: yet do thei
so cleaue vnto faythe: that
neither can fayth be founde
without thē, nor good wor-
kes be any whear wythout
faythe.

Truthe
fayth and
works vn-
separate.

Master. I lyke herye well
thys shorte declaration of
fayth and woorkes: for Paul
playnly teacheth the same.
But canst thou yet further

depaint me out that cõgre-
gacion, whych thou callest
a kingdome or comõ weale
of Christianes: and so set it
out before mine eyes, that it
may seuerally and playnly
be knowen alonder frõ eche
other fellowshyppe of men.

Scholer. I will proue howe
well I can do it, Your plea-
sure is (maister) as I take
it, that I point ye out some
certaine congregation, that
may be seene.

Master. That it is in dede: so it shal be good for ỹ to do.

The chur-che.

Scholer. That congregati-
on is nothing elles but a cer-
tayne multytude of menne:
which

which, wher soeuer they be, profesſe the pure & vpright learning of Chriſt, and that in ſuch ſort, as it is faithfully ſet fourth in the holye teſtamẽt, by the Euangelists and Apoſtles: whiche in al points, are gouerned and ruled by the lawes & ſtatutes of theyr kinge and hye Byſhoppe Chriſte, in the bonde of charity: which vſe his hoye miſteryes, that are commonlie called ſacramentes, with ſuch pureneſſe & ſimplicity (as touchinge theire nature and ſubſtaunce) as the Apoſtles of Chriſt vſed and left behinde in writing.

Marks of the church

The marckes therefore of this churche are: firste, pure preachyng of the gospel: the brotherly loue, out of which as members of al one body, springeth good wyl of eche to other: thirdlye vpright and vncorrupted vse of the Lordes sacraments, accordynge to the ordynaunce of the Gospell: laste of all brotherlye correction, and excommunication, or banishynge those out of the church, that wyll not amend their liues. This marcke the holye fathers tearmed discipline. This is that same churche, that is grounded vpon the

assured rocke Jesus Christ and vpõ trust in hym. This is that same church, which Paul calleth the ptiler, and vpholding stay of truth. To this church belõg the keies, wherwyth heauen is lokked and vnlocked: for that is done by the ministration of the worde: wherunto properly appertayneth the power to bynde and louse: to holde for gylty, and forgiue synnes. So that whosoeuer beleueth the Gospell preached in thys church, he shal be saued: but whoso beleueth not, he shal be dãpned.

Keies to bynde and loose.

Master. Now wold I fain

heare thy beliefe of the holy ghoſt.

The holy Ghoſt.

Scholer. I confeſſe, him to be the thyrd perſon of the holy trinitie: And ſith he is equal with the father & the ſonne, & of the verye ſame nature, that he ought egally to bee worſhipped with thē bothe.

Maſt. Why is he called holye

Why the holy goſte is called holy.

Scholer Not onelye for hys owne holynesſe: but for that by hym are made holye the choſen of God, and members of Chriſte. And therefore haue the ſcriptures termed him the ſpirit of ſanctification or makyng holy.

Maſter. Wherin conſyſteth thys

thys sanctification:

Scholer. Fyrste, we be newe gotten by his inward motion. And therfor, said Christ: we muste be newe borne of water, and of the spirit. Thē by his inspiration are we adopted, & as it wer bi choise made the chyldren of God. For whych cause he is not causelesse called the spirit of adoption. By his lyght are we lightened, to vnderstand Gods misteryes. By hys iudgemēt are sinnes pardoned and reteined. By his power is the flesche wyth her lystes kept downe & tamed. Bi his pleasure, ar the ma-

Wherin resteth the holy gosts sanctification.

nifold gyftes dealt amonge the holye. Finallye by hys meanes shal our mortal bodies be relyued. Therfore in the author of so great gifts, we do not wythout a cause beleue: honor, & cal vpō him.

Master. Wel, thou hast now said sufficiently of the holly ghost. But thys woulde I heare of thee: why it immediatelye folowdeth, that we beleue the holye vniuersall churche and the communiō of Sayntes.

Scholer. These two thinges I haue alwai thoght to be most fitly coupled togither, Because the felowshyppes and

and incorporactions of other men, procede and be gouerned by other meanes & polities: but the church whyche is an assemble of men called to euerlastinge saluacion, is bothe gathered together, & gouerned by the holy ghost of whom we ẽnē now made mention. Which thyng, sith it can not be perceiued bi bodily sense or light of nature, is by right and for good reason, heare reckened amonge thynges that are knowē by beleife. And thearfore thys calling togither of the faithfull is called vniuersall, because it is bonde to no one speciall

Communion of Sainctes.

Why the churche is called vniuersall.

speciall place. For God thorowout al coastes of ỹ world, hath them that Worshyppe hym. Whych thoughe they be far scattered a sonder, by diuerse distãce of countries, and dominions: yet ar they members most nearlye ioyned of that same bodi, wherof Christe is the heade: and haue one spirit, fayth, sacramẽtes, prayers, forgiuenesse of sinnes, and heauẽly blisse, common among them all: and be so knyt with the bõd of loue, that they endeuour thẽselues in nothyng more, than eche to help other, and to build together in Christ.

Communio of saints.

Master.

Master. Seynge thou haste already spokē of the knowledge of god, and his members: I woulde also heare, what is the true seruyce of God,

Scholer. Fyrst we must consider, that the right & trewe knowledge of God, is the principal and onli fundatiō of Gods seruyce. The same knowledge, fear doth foster and maynteyne, whyche in scriptures is called the begynnyng of wisedōe. Faith and hope are the proppes and staies, whearupō leane all the rest that I haue rehearsed. Furthermore, charitie

Partes of gods trewe inwarde seruice.

ritie whych we call loue, is lyke an euerlastyng bonde, by the strayght knot wherof al other vertues be boūd in one together, and theyr force encreased. These be the inward partes of Gods seruice, that is to say, whyche consyst in the mynde.

Master. What hast thou to say of the Sabbat, or the holy day: which euē now thou madest mention of, amonge the lawes of the firste table?

The Sabbat.

Scholer. Sabbat is as much to sai, as rest. It was apointed for onlye honoure and seruice of God: and it is a figure of that reast and quietnes.

nes, whiche they haue that beleue in Christe. For oure trust in Christ doth set our myndes at liberty, from all slauishe feare of the law, sin, deathe and hel: assuring vs in the meane season, that by him we please God, & that he hath made vs hys chyldren and heiers of his kingdome: wherby thear groweth in our hartes peace and true quietnes of mind: whiche is a certayn foretaste of ye moste blessed quiet, whiche we shall haue in hys kyngdome. As for those thynges that are vsed to bee done on the sabbothe daye, as Ceremonies,

monies, and exercises in the seruyce of God, they are tokens and wytnesses of thys assured truste. And mete it is, that faithfull Christiās, on such daies as are apointed oute for holye thynges, shold lay alyde vnholy workes: and gyue them selues earnestly to religion and seruynge of God.

Master. What be the parts of that outwarde seruynge God: whyche thou saydest euen now, dyd stand in certain bodily exercises: which are also tokēs of the inward seruinge hym.

Outward

Scholer. Fyrst, to teache, and heare

heare the learnynge of the gospel: thē the pure and natu-
rall vse of the ceremonies and sacramentes: last of all
prayer made vnto God by Christe, and in the name of
Christ, which without faile obteineth the holly ghoste,
the moste assured author of all trew seruynge God, and
vpryght religion. seruice of God.

Master. Tell me what thou
callest sacramentes?

Scholer. They are certayne customeable reuerēt doings and Ceremonyes ordeyned by Christe: that by them he might put vs in remēbrāce of his benefits: & we myght declare What sacraments are.

declare oure profession, that we be of the nomber of the, which are partakers of the same benefites, and whyche fasten all theyr affiaunce in hym: that we are not ashamed of the name of Christ, or to bee termed Christes Scholers.

Master. Tell me (my sonne) how these two sacramentes be ministred: baptisme: and that whyche Paule calleth the supper of the Lord.

The ministracion of baptysme.

Scholer. Hym that beleueth in Christ: professeth the Articles of the Christian religion: & myndeth to be baptised (I speake nowe of the

that

that be growē to ripe yeres of discretion: (wch for the yōg babes, their parentes or the churches professiō sufficeth) the minister dyppeth in, or washeth with pure & cleane water onlye, in the name of the father, and of the sonne, and of the holy ghost: & thē commendeth him by prayer to God, in to whose churche he is now openly as it were enrowled, that it may please God to graunte hym thys grace, wherby he may continewe in beleef and life agreeable to his profession.

Master: What is the vse of the Lordes supper?

The vse of the Lords supper.

Scholer. But the very same, that was ordayned by the Lord himself Jesus Christ. Which (as S. Paul sayeth) the same nyghte, that he was betrayed, tooke breade: and when he had geuen thankes, brake it: & sayde, Thys is my body, which is broke for you: Do thys in the remembraunce of me. In like maner, whē supper was ended, he gaue the the cuppe, sayenge: Thys cuppe is the newe testament in my bloud. Do thys, as ofte as ye shall drinck therof, in the remembraunce of me. Thys was the maner and order of the

Lordes

Lordes supper: why the we ought to holde & kepe: that the remembraunce of so great a benefite, the passyon and deathe of Christ, be alwaye kepte in mynde: that, after that the worlde is ended, he may come, and make vs to sit worth hym at hys owne boorde.

Master. What doth baptisme repreſet & set befor our eyes?

Scholer. That we are by the spirite of Christ newe borne, and cleanſed from syn: that we be members and partes of his churche, receiued into the communion of saincte. For water signifieth the spi

& the meaninge of baptisme.

rite. Baptisme is also a fygure of our burial in Christ and that we shall be rayled vp agayne wyth hym in a newe lyfe, as I haue before declared in Christes resurrection.

Master. What declareth & betokeneth the supper vnto vs: whych we solemnly vse in the remembraunce of the Lorde?

The meanynge of the Lordes supper.

Scho. The Supper (as I haue shewed a lytle before) is a certayne thankfull remembraunce of the deathe of Christe: forasmuchas the

The bread.

bread representeth his bodi betrayed to be crucifyed for vs:

vs: The wyne standeth in stede & place of his blonde, plentiously shed for vs. And euen as by breade and wyne, our natural bodies, are sustained and nourished: so by the body, that is, flesh & blonde of Christ, the soule is fedde through fayth, and quickened to the heauenlye and godly lyfe. The wyne

Master. Howe come these thynges to passe?

Scholer. These thynges come to passe by a certaynie secreate meane, and liuelye working of the spirit: when we beleue that Christ hath, ones for all, gyuen vppe his Howe we feede vpō Christes bodye and blond.

bodye and bloude for vs, to make a sacrifice, and moost pleasaũt offring to his heauenly father: and also when we cõfesse and acknowlege him oure onlye sauyour, hie Bishoppe, mediatoure, and redemer: to whoyne is dewe all honour and glory.

Fayth the mouthe of the soule.

Master. All this thou doest well vnderstande. For me thinketh thy meanynge is: that faith is the mouthe of the soule: whearby we receiue thys verye heauenlye meate, full both of saluatiõ and immortalitye, dealt among vs, by the meanes of the holy ghoste. Now, sythe we

we haue entreated of the sa-
cramentes, passe forwarde to
the other partes of Gods
seruyce.

Scholer. I will do your com-
maundemēt. There remaine
two thinges, belongyng to
the perfection of Gods ser-
uice. First our Lord Jesus
Christes will was, that there
shoulde be teachers and E-
uangelistes, that is to saye
preachers of the gospell: to
this entent, that hys voyce
myght continually be hard
loud in his church. He that
coueteth (as all oughte to
couet) to beare the name of
a Christiane, maye haue no

Offyce of preachers

doubte, that he ought with
moste earnest affection, and
feruẽt desyre, endeuour him-
selfe, to heare and loke into
his mynde, the wordes of the
Lord: not lyke the wordes of
anye man, but lyke (as it is
in dede) the word of almigh
tie god. Secõdarily, bicause
all that is good, and that
ought of a Christian to be
desyred, cometh vnto vs frõ
God, and is by him graun-
ted: therefore of hym, we
ought to require al thinges:
and by thankesgeuinge ac-
knowledge them all receyp-
ued of him. Which thing he
so well liketh, that he ele-

Prayer.

meth

meth it in stede of a pallyng pleasaunt sacrifice: as it is most euident by the witnesse of the prophets & Apostles.

Master. Hast thou any certayne and appoynted maner of prayeng?

Scho. Yea forsoth: euen the very same, that dere Lorde taught his disciples, and in them all other Christians. Who, beynge on a tyme required to teache them some sort of prayer, taughte them this. When ye pray, quod he, say: Our father which art in heauen, hallowed be thy name. Thy kingdom come. Thy will be done in earthe as

The lordes prayer.

as it is in heauen. Gyue vs thys day our dayly breade, and forgyue vs our trespasses as we forgyue thē that trespasse agaynste vs. And lead vs not into temptaciō: But delyuer vs from euell. For thyne is the kyngdom power & glory for euer. Amē

Maist. How thinkest thou: is it lawfull for vs, to vse any other wordes of prayer:

Whether we maye vse anye other prayer but the pater noster.

Schy. Althoughe in thys short abridgement are sufficiently conteyned all thinges that euery Christian ought to praye for: yet hathe not Christe in thys prayer tyed vs vp so shorte, as that it were

weare not lawfull for vs to vse other woordes and maner of prayer. But he hathe set out in this prayer certain principall poyntes, whearvnto all our prayers should be referred. But let eche man aske of God as his present nede requireth. Whatsoeuer ye aske the Father in my name (saith Christ) he shall gyue it you.

Master. Forasmuchas there is in all this prayer nothing doubtfull or beside the purpose: I woulde heare thy mynde of it.

Scholer. I do well perceyue what y woordes do signifie.

Master.

Maſter. Thynkeſt thou then that there is in it nothynge darcke, nothynge hydde, nothyng hard to vnderſtād?

Nothyng in ꝑ lazdes ꝓayer hard to vnderſtande.

Scholer. Nothing at al. For neither was it Chriſtes pleaſure, that there ſhuld be any thynge in it darcke or farre from our capacity, ſpecyally ſithe it belongeth egally to all, and is as neceſſarye for the lewd as the learned.

Maſt. Therefore declare vn to me, in fewe woordes, eche patte by it ſelfe.

What we gather of our father

Scholer. When I ſay oure father which art in heauē: thys do I thincke with my ſelfe: that it cānot be but that

that he must heare me, and
be pleased wyth my prayers
for I am hys Sonne (al-
though unprofitable & disob-
dient) and he on the other
side is my moste benigne & kind
father, moste readye to take
pity and pardon me.

Maist. Why dooste thou saye, he is in heauen: is he in some one certayne and lymitted place in heauen: what meaneth that which he sayeth of hym selfe: I fyll bothe heauen and earthe sayeth he, the heauen is my seate and the earthe my footestoole.

What is meant by, wheych are in heauen.

Scholer. Hereof haue I spoken somewhat before: where-

vnto

bento. I wyll ioyne this that
followeth. Fyrst of all, as oft
as we do say (which) arte in
heauen) it is as much to say,
as heauenly and diuine. For
we ought to thynke much
hyer of our heauenly father
thā of our earthly. He is al-
so sayde to be in heauen for
this cause: that in that hye
and heauenly place, the nota-
ble and wonderful workes
of God, do the more clearly
and gloriously shewe themy-
selues: and he is also declar-
ed to be in euerlasting and
full felicity: whereas we a-
bide, yet banyshed in earthe
full wretchedlye. Moreouer

as

as the heauen by vnmeasu-
rable wydnesse of compasse,
conteyneth all places, the
earthe, and the sea: and no
place is thear, that maye be
hidde from the large reatch
of the auen, sith it is at euery
instãt of time, to euery thinge
present: So hearby may be
vnderstãd, that god is lyke-
wyse present to eche thynge
in eche place. He seeth, hea-
reth and gouerneth al thin-
ges: he beyng hym self a spi-
rite, and moste farre from all
earthlye and mortall mate-
rie: wythstãding whereof Hieremy
the Prophete. Am not I
(saythe the Lorde) a God
neare

feare vnto you: and am not I a God farre of? shall anye man be able to shroude hym selfe in suche a couert, that I can not espye hym? This is a pithye sentence, to driue feare into vs, that we offend not that Lorde of so large a dominion: wherby also we are perswaded assuredly to beleue, that God will heare whensoeuer we shall stande in nede. For he is at all times and in all places presente.

God alwaye presente to helpe vs.

This foundacion then laide and so sowre and pleasaunte entraunce prepared: her followeth the fyrst parte of the Lordes prayer: wherein we

require

requyre, that not onlye wee, but also all other who soeuer, maye in holynes, honor, reuerence, and worshyp hys name.

Master. Howe is that to bee done?

Scholer. I shall shewe you, when we do that, when leauing all those that haue the name of gods, be thei in heauen or in earthe, or worshipped in temples, in diuerse shapes and images, wee acknowledge hym alone oure father: Pray to the true god, and Iesus Christ hys onlye sonne, whome he hath sent, and by pure vnfained prayer

How gods des name is to be hallowed.

call vpon him alone, wyth vprightnes of life and innocencye.

Master. Thou hast sayd verye well proceede.

Christes kingdome not yet perfect.

Scholer. In the second parte we require that hys kyngedome come. For we see not yet all thynges in subiection to Christe: we see not the stone hewed of frō the mountayne wythoute woorke of mā, which all to broked and brought to nought ỹ image whiche Daniell, descriueth, that the onlye rocke Christe may obtayn and possesse the dominiō of the hole world, graūted hym of his father.

Anti-

Antichrist is not yet slayne.
For thys cause do we longe
for, and praye that it may at
length come to passe and be
fulfylled, that Christe may
raign with his saincte, ac-
cordinge to Gods promises:
that hee maye lyue and bee
Lorde in the worlde, accor-
dynge to the decrees of the
holye Gospell: not after the
traditions and lawes of mes
nes pleasure of worldlye ty-
rannes. Christes kingdom.

Master. Gods graunte hys
kyngdome may come: and
that speadilye. Moreouer sithe it is
the chyldrens duty to frame

they lyke to their fathers wyll: and not the fathers, to bowe to the childrens pleasure: forasmuch as our wyll is commonly by tickling of affections, and stirringe of lustes, drawen to doo those thynges, that God is displesed with: it is reason, that we hange wholye vppon the beck of our heauenly father, & wholy submit oure selues to his heauenly gouernmēt. Wherefore, for thys cause, we mortall mē do pray, that we maye in like case be obedient to his commaundement, as are the Sonne and Mone and other starres in heauen

Gods will to be done

shoure dayly thynges: which maketh the frutes of the earthe both to growe and encrease to plenteye. Wherefore it is meete that we daily vpbrayde hym alone in prayer: whych (as Dauid sayth) nourisheth and mayntayneth all thynges.

Some. Some suppose this place to meane, that bread, that Christe maketh mencion of in the. vi. of Jhon. to

That is, of the true knowledge and taste of Christe, that was borne and dyed for vs: wherwyth the faythfull soule is fedde. The reason wherupon they gather this

whiche bothe by ordinarie
courses, and by lightenynge
the earthe with suche fruitfulle
beames, execute the Lordes
myll continually: Dyd not
we, as the angels and other
spirites diuine, in al poynctes
obey hym: which beholde vs al
theyr trauayle diligently to
accomplish hys godly com-
maundementes. Nexte after
that he teacheth vs, to aske
of our heauenly father, our
breade: whereby he meaneth
not meate onlye, but also all
thynges elles needefull for
mayntenaunce, and preser-
uynge of life: that we maye
learne, that God alone is au-
thour

Our dayly bread.

What bread meaneth.

is the greke woorde epiousion whereby they vnderstande supernaturall, ghostly, heauenly and diuine. This meanynge I refuse not: for both these expositions may fitlye agree with this place: but whi calleth he it daily bred, whiche is also signified by thys woorde epiousion.

Epiousiō.

Daylye breade or supernaturall.

Scholer. We aske daily bread, that myghte be alwayes presente and accompanye vs contynuallye: to slake and satisfye oure thyrstye desyre, and vnsaciat stomachesyre, and vnsaciat stomachesyre, least otherwise, we shuld be, as Christ sayeth, carefull for to morowe: because the mo-

Why we aske oure bread to be daylye.

rowe shall care for it selfe. For it shall come not wythout his owne discõmoditie & care. Wherfore it is not reason, that one day shoulde encreace the euell of another. It shall be sufficient for vs, dayly to aske, that our most bountifull father is readye dayly to gyue. Now followeth the fifthe requeste: wherein we beseeche the father to forgeue vs oure trespasses and defauts, that we haue committed. This request, doutles is verye necessarye: sithe there is no man liuinge, free from sinne. Here therfore must we cast away

Forgyuenes of trespasses.

all

all truste of our selues. Heare must we plucke downe our courage. Here must we praie oure moste mercifull father, for the loue of Jesu Christe hys moste deare and obedyent sonne, to pardō, forgeue and vtterly blot oute of hys booke, our innumerable offences. Heare ought we in the meane season, to be mynyndfull of the couenaunte we make wyth God: That it maye please God so to forgeue vs our trespaces, as we owe selues forgiue theim that trespasse agaynste vs. Therefore it is necessarye, that we forgyue and pardone all men,

Our couenant with god, as we forgiue.

all

all theyr offenses, of what sort or condition so euer they be. If we forgiue men there faultes, our heauenly father shall forgiue vs ours.

Charitable forgiuenesse one to another ceaseth brawles.

Master. Were these things (my sonne) thus vsed: there shuld not, at this daye, thus violently reigne, so many warres, so many contentions, so many & so haynous disagreinets, enmities and hatreds of one man to another. But nowe whereas euery man, so fadeth in his owne conceite, that he wyl not lese an ynche of his right, neyther in honoure or wealthe, it chaunceth ofte that they

lese

leasse bothe theyr wealthe, theyr honour, and theyr life it selfe wythal. Yea they put from them selues, and throwe awaye the fauoure of God, and euerlasting glory. But thou (my louue) must not be ignorante of Christes commaundement: nor of that whiche Paul teacheth, that thou suffer not thy self to be ouercome of euell, that is suffer not thy selfe so to be seduced by any other mans offence, as to repay euel for euel, but rather ouercome euell with good. I meane by doing hi good, y hath done the euell: by being vnto him frēdly, y hath shewed

The harmes of cōtension.

Good not euell to be rēdred for euell.

shewed him self thi most cru
ell foe. Now go forward to
the sixthe requeſt.

Our weak nesse. *Scholer.* I wyl, with a good
will, as you cõmaunde me.
Forasmuche as we be feble,
weake, subiect to a thousãd
perils, & (.), tẽptatiõs, eaſy
to be ouercome, redy to yeld
to euerye lyght occasyon, ey
ther to men fraughte wyth
malice, or to our owne luſte
and appetit, or finally to the
craftie malicious serpent the
deuel: Therefore we beſeche
oure father, that hee bringe
Temptation. vs into no ſuch hard daun
ger and peril: nor leaue vs in the
hetye plunge of daunger,

but

but if it come to that poynt, that hee rather take vs away from the present myschief, and engynes of the deuell, the authoure and principall cause of all euell, then suffer vs to runne headlong into destruction. Now haue you good Mayster, in fewe woordes, all that you haue taught me, vnlesse paraduenture, somewhat be ouerslipped in the rehearsall.

Master. Because thyne is the kyngdome power and glorye for euer. Amen. Why was it Christes pleasure to knytte vp our prayer, with this clause in the ende,

Scholer.

Why this is added: for thyne is ỹ kingdome. &c.

Scholer. Partly that we shuld declare our assured trust, to obtayne al thyngs, that we before haue required. For there is nothynge whyche, if it be asked with faithe, he is not able or not willing to geue, who ruleth & gouerneth all thynges, who is able to doo all thynges, who is garnyshed wyth endelesse glorye.

These thynges when we rehearse, of God oure father, there remaineth no cause to dout, or suspect, that we shal receaue, denyall. Partlye by so sayinge, we teache our selues

ties, how mete it is, to make our sute to God, sithe beside hym, none glistreth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from geuing that he hathe appoynted according to his pleasure, or to take awaye that he hath already geuen vs. And there is no euell of oures so great that may not be put awaye by his exceadynge greate power, glorye and wysdome.

Master. I like wel (my son) thys thy shorte declaration: and I see nothing left out, that

that ought to haue beene spoken.

Scholer. But yet thys one thynge wyll I adde therto

Fayth in prayer. The chiefe and Principall thynge required in prayer, is that without al douting we stedfastli beliue, that god oure father wyll graunte what we do aske: so y it bee neyther vnprofytable for vs to receiue, nor vnfyt for him to giue. For hee that is not

What to be asked in prayer. assured but doutful, let him not thincke (as James saith) to gette anye thynge at the handes of God.

Master. I se now (my deare sonne) howe diligently and hede-

yedefully e thou shalt apply ed thy mynde, to those thinges that I haue taughte the howe godlye and vprightly a iudgemente thou haste of gods true seruice: and of the duties of neighbours one to a nother. Thys remaynyeth that from henceforth thou so frame thy life, that thys heauenly and godly knowledge dekai not in the, nor lie sencelesse and dead, as it were in a tombe of the flesh. But rather see that thou wholly e gyue thy self continually & earnestly to these godlie studies. So shalt thou liue, not onlye in this present life, but

Honest frame of lyfe.

also in the life to come. Why che is much better and blesseder, than thys life present. For Godlines (as Paul saieth) hathe a promise, not in thys lyfe onlye, but in the other. It is conuenient therfore, that we earnestlye follow godlines, which plainly openeth the way to heauen, if we wyll seke to attain therunto. And the principal poit of godlines is (as thou hast declared euen now verie well) to know God onlye: to couet him only as the chefe felicity: to feare him as oure Lord: to loue and reuerence him as our father: with his

Knowledge desier fear & loue of God.

sonne

some oure sauyoure Jesus Christe. Thys is he y hath begotten and regenerat vs. This is he which at the beginninge, gaue vs life and soule: whiche mainteineth: which blesseth vs with life of euerlasting cõtinuãce. To thys godlynesse is directlye cõtrary godlessnesse. As for superstition and hipocrisye they counterfet in dede, and resemble it, wher as neuertheless they are most farre different from all true godlynesse: & therfore we ought to auoide theym, as a pestylence, as the venime, & most contagious enemyes of our

Christes benefites to vs.

Godlynesse.

Superstition & hipocrisie.

soul and saluacio. The next
Charitie. poynt of godlines, is to loue
e the man, as oure brother.
For if God did at the begin-
ning create vs al: if he doth
fede and gouerne vs: final-
ly if he be the cause and au-
thor of our dwelling in this
wide frame of the world: the
The name of brethre. name of brother must nedes
most fitly agree with vs: &
with so muche streyghter
bonde, shall we be bound to-
gether, as we approche nea-
rer to Christ, which is oure
brother, & first begotte & el-
dest: who & he y knoweth not,
he y hath no hold of, is vn-
righteous in dede, & hath no

place

place amonge the people of God. For Christ is the roote and foundation of al ryght and iustice; & he hathe powred into our hartes certaine naturall lessõs, as: Do that (sayeth he) to another, that thou woldest haue done vn to thi selfe. Beware therfore, thou do nothing to ani mã, that thou thy selfe wouldest not willingly suffer. Measure alwayes another by thine owne minde, as thou feleste in thy selfe. If it greue the to suffer iniurye: thynche it wronge that another man doth to the: iudge likewise the same in the person

The law of nature.

Measure another by thy selfe.

son of thy neyghboure that thou fealeſt in thy ſelfe: and thou ſhalte perceiue, that ye doſt no leſſe wrong vnto hym in hurtyng another, than other do in hurtig thee. Heare if we would ſtedfaſtlye faſten our fote: herevnto if we would earneſtlye trauaile: we ſhuld attayne to ye very hieſt top of innocency. For, the firſte degree therof is to offēd noman: The next to helpe as much as in vs lieth, all me: as leaſt to will e wilfy wel to al. The third (which is accōpted the cheif and perfecteſt) is to do good euen to our enemies ye wrong vs. Let vs therefore

Degrees of chariti.

knowe

know our selues: plucke out the faultes that are in vs, & in their place plãt vertues like vnto the husbandemen that vse to dyg & root out ỳ thornes, brãbles and weedes, oute of their ley land and vnloked for: & then ere wher they increase: and throw in to the wombs of the earth good & fruitfull sedes, to bryng forth good fruite in their dew season. Likewyse let vs do. For first let vs labour to rote out frowarde & corrupt lustes: & afterward plant holy and fit condicõs for Christian harts. Which if they be watered, and fatted

Vices to be rooted out ỳ vertues maye be planted in theyr place.

ted with the dew of goddes
woorde, and nourished wyth
warmth of the holye ghost,
they shall bryuge forth dout
lesse the most plentifull fruit
of immortalitye and blessed
lyfe: wyych God hathe by
Christ prepared for his cho-
sen, before the foundacyons
of the world were layde.

The vyage of the godlye.

To whome bee all
honoure and
glorye,
Amē.

The ende of the
Catechisme.

Articles a-

greed vpõ in the Conuoca-
tion, and published by the
kinges Maiestie.

Of faith in the holy Trinitie.

THere is but one lyuing
and true God: and he is
euerlasting: wtout bo-
die, partes, or passions: of infinite
power, wisdome, and goodnesse:
the maker, and preseruer of all
thinges, both visible, & inuisible.
And in vnitie of this Godheade
there be three persones, of one sub-
staunce, power, and eternitie: the
father, the sõne, & the holy Ghost.

That the worde, or Sõne of God, was made very mã.

The Sõne, which is the worde
of the father, tooke mans na-
ture

ture in the wombe of the blessed virgine Mary: of her Substãce: so that two hole, and perfecte natures, that is to say, the godhode, and manhoode were ioygned together into one persone, neuer to be diuided: wherof is one Christe very God, & very man: who truly suffred, was crucified, dead, and buried, to reconcile hys father to vs, and to be a Sacrifice for all faute of man, both originall, and actuall.

Of the goinge downe of Christ into Hell.

As Christ died, and was buried for vs: so also it is to be beleued, that he went downe into Hell. For the bodie laie in the Sepulchre, iuntill the resurrection: but his Ghost departing from him, was with the Ghostes that were in prison, or in Hell: and did preach

preache to the same: as the place of S. Peter doth testifie.

¶ The Resurrection of Christ.

CHrist dyd truelie ryse agayne from death: and tooke again his bodie: with fleshe, bones, and all thynges appertayning to the perfection of mens nature: wherewith he ascended into heauen, and there sitteth, vntil he returne to iudge men at the last day.

¶ The doctrine of holy scripture is sufficient to Saluacion.

HOly Scripture conteineth all thynges necessarye to saluacion. So that whatsoeuer is neither read therein, nor may be proued thereby, although it be sometyme receyued of the faythfull as Godlie, and profitable for an

an ordre, and come in esse: Yet no manne ought to be constreigned to beleue it as an artycle of faith, or repute it requisite to the necessitie of Saluation.

¶ The old Testament is not to be refused.

The olde Testament is not to be put away, as though it were contrarye to the newe: but to be kept still. For both in the olde, & newe Testamente, euerlasting lyfe is offered to mankynde by Christ: who is the onelie mediatour betweene God, and man, being both God, & manne. Wherefore they are not to be hard, whiche feigne, that the olde fathers did looke onelye for temporall promises.

¶ The three Credes.

The

The thre Credes, Nicene crede Anathasius Crede, and that which is commonly called the Apostles Crede, ought thoroughly to be receiued: for they may be proued by most certaine warraunts of holy Scripture.

Of original, or birthe sinne.

Original sinne standeth not in the folowing of Adam, as the Pelagianes doe vainely talke, which also the Anabaptists do now a daies renue: but it is the fault, and corruptiō of the nature of euery man, that naturallye is engendred of the ofspringe of Adam: whereby manne is very far gone from his former righteousnesse, whiche he had at hys creation: and is of his own nature geuen to euyll: so that the flesshe desyreth alwaies contrary to the spi-

rit,

rit: and therfore in euery person, born into this world, it deserueth Goddes wrathe and damnacion: And this infection of nature doeth remayne, yea in them that are baptyzed: whereby the lust of the flesh called in greke φρόνημα σαρκὸς (which some do expoune, the wisdome, some sensualitie, some the affection, some the desire of the flesh) is not subiect to the lawe of God. And although there is no condemnation for them that beleue, and are baptised: yet the Apostle doeth confesse, that concupiscẽce, and lust hath of it self the nature of sinne.

Of Free wyll.

VVe haue no power to doo good workes, pleasant and acceptable to God, without the Grace of God by Christ, preuen-

tyng

ting vs, that we may haue a good wil: and worsking in vs when we haue that wille.

Of Grace.

The Grace of Christ, or the holie Ghost by him geuen dothe take awaie the stonie harte, & geueth an harte of flesche. And although, those that haue no wil to good thinges, he maketh them to wil: and those that woulde euyll thinges, hee maketh them not to wille the same: Yet neuertheles he forceth not the wil. And therfore no man when he sinneth, can excuse him self, as not worthye to be blamed or condemned, by alleging that he sinned vnwillingly, or by compulsion.

Of the Justification of manne.

Justificati-

Iustification by onelye faythe in Jesus Christe, in that sense, as it is declared in the homelye of Justification, is a moste certeine, and holesome doctrine for Christian menne.

Workes before Justification.

Workes done before the grace of Christ, and the inspiration of his spirite, are not pleasaūt to God: forasmuch as they spring not of Faithe in Jesu Christ: neither do they make menne mete to receiue Grace, or (as the Scholeauthours saie) deserue Grace of congruitie: but because they are not done as God hath willed and commaūded them to be done, we doubte not, but they haue the nature of sinne.

Workes

¶ Woorkes of Supererogation.

VOluntary woorkes besides, ouer, and aboue Gods commaundements: wherych they call woorkes of Supererogation: cã not be taught wout arrogancy, and iniquity. For by them men dooe declare, that they dooe not onelye rendre to God, as much as they are bounde to dooe: but that they do more for his sake, then of boũden duetie is required: whereas Christe saieth plainelie: when you haue done all that are commaunded, you saye: we be vnprofitable seruauntes.

¶ No mã is without sinne, but Christe alone.

CHrist, in the trueth of our nature, was made like vnto vs

in all thynges, sinne onely except, from which he was clearely void bothe in his flesshe, and in his spirit. He came to be the lambe with oute spotte: who by Sacrifice of himself, made once for euer, shold take away the sinnes of ỹ worlde: and sinne (as Sainte Jhon sayeth) was not in him. But the rest, yea, although we be baptised, and borne agayne in Christe: yet wee offende in manye thynges: and if we saye, we haue no synne, we deceiue our selues, and the truthe is not in vs.

Of sinne against the holy Ghoste.

EVery deadly sinne, willingly committed after Baptisme, is not Sinne against the holye ghoste, and vnpardonable. Wherefore the place for penitence, is not to

to bee denied, to suche as fall into sinne, after Baptysme. After wee haue receiued the holy ghoste, we may depart from grace geuē, and fall into synne: and by the grace of God we may rise agayne, and amende oure lyues. And therfore they are to be condemned, whych say: they can nomore Synne, as longe as they lyue heare: or denie the place for penitents, to such as truelye repente, and amend their liues.

¶ Blasphemy againste the holye Ghoste.

BLasphemye against the holye Ghost is, when a man of malyce & stubbournes of minde, doeth rayle vppon the trueth of Goddes word, manifestly perceiued: and being enemye therunto persecuteth ȳ same. And because

suche be guiltye of goddes curse, they entangle thē selues wyth a most greuous, & hainous crime: wherupon this kinde of sin is called and affirmed of the Lord, vnpardonable.

Of predestination, and Election.

PRedestination to lyfe, is the euerlastynge purpose of God, wherby (before the foundations of the worlde were layed) he hathe constantlye decreed, by hys owne iudgemente, secreate to vs, to delyuer frome curse and damnation, those whom he hath chosen oute of mankinde: and to bryng them to euerlasting saluation by Christ, as vessels made to honoure. Whereupon, suche as haue so excellēt a benefit of God geuen vnto them, be called, accor-

dyng

ding to goddes purpose, by his spi
rite worckyng in due season: they
throughe grace obey the calling:
thei be iustified freli: thei be made
sonnes by adoption: thei be made
like the image of Gods onlye be-
gotten sonne, Jesu Christe: they
walke religiously in good workes:
and at length, by Goddes mercy,
they attain to euerlasting felicity.

As the Godlye consideratyon
of Predestination, and our electi-
on in Christ, is full of swete, plea-
saunt, and vnspeakeable comfort,
to godly parsons, and such as fele
in themselues the worckynge of
the spirite of Christe, mortifying
the workes of the flesh, and their
earthlye members, and drawyng
by their mynde to high, and hea-
uenlye thinges: as wel because it
doeth greatly establyshe and con-
fyrme their faythe of eternall sal-

uation, to bee enioyed through Christ: as because it doth feruētly kindle their loue towards god: So for curyous, and carnall persones, lacking the spirit of Christ to haue continuallye before theyr eyes the sentence of Goddes predestination, is a most daungerous downe fall: whereby the Deuyll may thrust them either into desperacion, or into a reckelesnesse of most vncleane liuing, no lesse perilous then desperacyon.

Furthermore, although the decrees of predestynation are vnknowen vnto vs: yet we must receyue Goddes promyses, in such wyse as they be generallye set forthe to vs in holye scripture: and in our doynges, that wyll of God is to be followed, whiche we haue expressely declared vnto vs, in the worde of God.

We

That we muſt truſt to obteine eternall Saluation, onely by the name of Chriſt.

They alſo are to be had accurſed, and abhorred, that preſume to ſay, that euery man ſhalbe ſaued by the Lawe, or ſect whiche he profeſſeth, ſo that he be diligẽt to frame his life according to that lawe, and the lighte of nature. For holye Scripture dothe ſet out vnto vs, only the name of Jeſu Chriſte, whereby men muſte be ſaued.

That men are bounde to kepe the Morall commaundemẽtes of the Law.

The lawe, which was geuẽ of god by Moſes, although it bynde not chriſtian men, as concerninge the ceremonies, and

Rites of the same: Neyther is it required, that the ciuile Precepts and ordres of it, shoulde of necessity be receiued in anye common weale: yet no manne (be he neuer so perfecte a christian) is exempte and loole from the Obedience of those commaundementes, which are called Morall. Wherfore they are not to be harkened vnto, who affirm that holy Scripture is geuen onlye to the weake: and dooe boaste them selues continually of the spirit, of whom (they say) they haue learned such thynges as they teache, although the same be most euidentlye repugnaute to the holye Scripture.

Of the Churche.

The visible Church of Christe, is a congregatyon of faythefull men ne: in the whych the pure

pure worde of Godis preached: and the sacramentes be duelye mynystred, accordinge to Christes ordynaunce, in all those thynges that of necessitye are requisite to the same.

As the church of Jerusalem, of Alexandria, and of Antioch hathe erred: So also the Churche of rome hath erred, not only in their liuing, but also in maters of their faythe.

¶ Of the auctoritie of the Churche.

IT is not lawful for the church, to ordeine anye thynge, that is contrarie to Goddes worde wrytē. Neither may it so expoune one place of scripture, that it be repugnante to an other. Wherefore although the churche be a witnesse and

and a keper of holy wrytte, yet as it ought not to decree any thinge againſte the ſame: ſo beſides the ſame, ought it not to enforce any thinge to be beleued, for neceſſity of Saluation.

Of the authority of generall Counſailes.

Generall counſailes maye not bee gathered together, without the commaundemente, and will of Princes: and when they be gathered (for al muche as they bee an aſſemblie of menne, whereof all be not gouerned with the ſpirite, and worde of God) they maye erre, and ſometyme haue erred: not only in worldly matters, but alſo in thynges pertayninge vnto God. Wherefore thynges ordeyned by them, as neceſſarye to Saluation, haue neither ſtregth, nor

noz auctozitye, onlesse it maye be declared, that they be taken oute of holye scrypture.

¶ Of Purgatozye.

The Doctryne of Scholeauf-thoures concerning purgato-rye, Pardones, Wozshipping and adozacion alwel of Images as of reliques, and also inuocati-on of Sainctes, is a fond thyng, vainly feigned, and grounded vp-on no warraunte of scripture, but rather repugnante to the woozde of God.

¶ No manne may minister in the Congregation, except he be called.

It is not lawfull for anye man, to take vppon him the office of Publique preachinge, oz mynyst-ryng

ſtringe the Sacramentes, in the congregacion, before he be lawefullye called, and ſente to execute the ſame. And thoſe we oughte to iudge lawfully called, and ſente, whiche be choſen, & called to thys worcke by menne, who haue publique auctoritie geuen vnto them in the congregation, to call, and ſende miniſters into the Lordes vineyarde.

¶ When muſte ſpeake in the Congregation in ſuch toung, as the people vnderſtandeth.

IT is moſte ſemely, and moſt agreable to the woorde of God, that in the congregatyon nothynge be openlye readde, or ſpoken in a tounge vnknowen to ỹ people. The whiche thynge ſaynt Paule did forbid, except ſõe were preſent that ſhuld declare ỹ ſame

¶ Of

Of the Sacramentes.

OUr Lord Jeſus Chriſt hathe knytte togethet a companye of newe people, with Sacramentes moſte fewe in nombre, moſte eaſye to be kepte, moſte excellent in ſignification: as is baptiſme, and the Lords Supper.

The Sacramentes were not ordeyned of Chriſte, to be gaſed vpō, or to be caried about: but that we ſhuld rightly vſe thē. And in ſuche onlye, as worthelye receyue ỹ ſame, they haue a wholſome effecte, and operacion: and yet not that of the worke wrought, as ſome mēſpeake. Which word, as it is ſtraunge, and vnknowen to holye Scripture: ſo it engendreth no Godly, but a very ſuperſticious ſenſe. But they that receyue the Sacramentes vnworthelye

thelye, purchace to theym selues Damnacion, as Sayncte Paule sayeth.

Sacramentes ordeyned by the Worde of God, be not onelye Badges, and tokens of christian mennes profession: but rather they be certaine sure witnesses, and effectuall signes of grace, & Goddes good wyll toward vs: by the whiche he dothe worke inuisibly in vs: and doth not only quycken, but also strengthen, and confirme our faith in him.

The wickednes of the Ministers doeth not take awaye the effectuall operation of gods ordynaunces.

Although in ỹ vilible church the euell be euer mingled w the good, and sometyme the euell

euill haue chiefe auctho̅rity in the
ministration of the worde and Sa-
craments: Yet forasmuch as they
doo not the same in their owne
name, but doe Minister by Chri-
stes commission, and auctho̅ritie:
we may vse their ministery both
in hearing the worde of God, and
in the receiuing the Sacraments.
Neither is the effect of goddes or-
dinaunces taken awaye, by they̅
wickednes: nor the grace of gods
giftes diminished from suche, as
by faithe, and rightly receiue the
Sacramentes mynystred vnto
them; which be effectuall, because
of Christes institution & promise,
although they be ministred by e-
uell men. Neuertheless it appe-
tayneth to the Discipline of the
Church, that enquirie be made of
suche: and that they be accused by
those y haue knowledge of they̅
offeces,

offences: and synnelye beynge
founde guiltey by iust iudgmente,
be deposed.

Of Baptisme.

Baptisme is not onlye a sygne
of profession, & matke of diffe-
rence, wherby Christian men
are discerned from other: but it is also a sygne
and seale of our new byrth: wher-
by, as by an instrument, they that
receyue Baptisme rightlye, are
grafted into the church: the pro-
mises of forgeuenesse of synne, and
our Adoption to be the sonnes of
God, are visiblye signed and sea-
led: faith is confyrmed: and grace
increased, by vertue of prayer vn-
to god. The custom of the church
to Christen yong children, is to be
commended, and in anye wyse to
be reteyned in the Church.

Of

Of the Lordes Supper.

The Supper of ỹ Lord is not onely a signe of the loue that Christians oughte to haue amonge them selues, one to another: but rather it is a sacrament of oure redempcion, by Christes deathe. Insomuche that to suche as rightlye, worthelye, and wyth faythe receiue the same, the bread whiche we breake, is a communyon of the bodi of Christ. Like wise the Cuppe of blessinge, is a Communion of the bloude of Christe.

Transubstantiacyon, or the chaunge of the substaunce of bread and wine, into the substance of Christes bodye & bloud, can not be proued by holy wrytte: but is repugnaunte to the plaine wordes of scripture, & hath geuen occacion to many superstycyons.

" For aſmuche as the true ſe of
mānes nature requireth, that
the bodye of one, and the ſelfe
ſame manne, cānne not be at one
tyme in diuerſe places, but muſte
nedes be in ſōe one certein place:
therfore the bodye of Chriſt cā not
be preſent at one time in manye,
and dyuerſe places. And becauſe
(as holye Scripture doeth teache)
Chriſte was taken vp into heaue
and there ſhall continue vnto the
ende of the worlde: a faythfull
man ought not, eyther to beleue ne-
ceſſarylye to confeſſe the reall &
bodylye preſence (as they terme
it) of Chriſtes fleſh, and bloud in
the Sacramente of the Lordes
Supper.

The Sacrament of the Lordes
Supper was not commaun-
ded by Chriſtes ordynaunce,

to

to be kepte, carued aboute, lyfted vp, nor worſhipped.

¶ Of the perfecte oblation of Chriſt made vpon the croſſe.

The offringe of Chriſte, made ſince for euer, is the perfect redemption, the pacifyinge of goddes diſpleaſure and ſatiſfaction for al the ſinnes of the whole worlde, bothe originall and actuall, and there is none other ſatiſfaction for ſynne, but that alone. Wherefore the ſacrifices of maſſe, in the which, it was commonly ſayde, that the prieſt did offre Chriſt for the quicke and the dead, to haue remiſſion of payne or fyn, were forged fables, and pannyſhe deceiptes.

¶ The ſtate of ſyngle lyfe is commaunded to no man by the worde of God.

Bishoppes, preestes, and Deacons are not commaunded to vowe the state of syngle lyfe without mariage: nether by gods law are they compelled to abstein from matrimonye.

Excommunicate persons are to be auoided.

That personne, whiche by open denunciacion of the church, is rightly cut of from the vnitie of the Churche, and excõmunicate, ought is to bee taken of the whole multitude of the fayethfull, as an Heathen, and publicane: vntill he be openly reconciled by penaunce & receaued into y church by a iudge that hathe authoritye thereto.

Traditions of the churche.

It is not necessarye that traditions and ceremonyes be in all places

places one, or vtterly lyke: for al
all tymes they haue bene diuers
and may be chaunged, accordyng
to the diuerſitie of countries, and
menes maners: ſo that nothyng
be ordeyned agaynſt gods

Whoſoeuer through his pri-
uate iudgment willingly
and purpoſedly, doth ope-
lye breake the traditions and cere-
monies of the churche, whiche be
not repugnāt to the worde of god,
and be ordayned, and approued by
common auctoritie, ought to be
rebuked openlye (that other may
feare to do the lyke) as one that of-
fendeth againſt the common order
of the church, and woundeth the au-
toritie of the Magiſtrate, & wea-
keth the conſciences of the weke
brethren.

Homelies.

The Homelies of late geuen
out by the kinges auctho-
rity, be godly and holsome: co-
teining doctrine to be receyued of
all men: and therfore are to be red
to the people diligently, distinctly,
and playnly.

Of the boke of Prayers and Ceremonies of the Churche of Englande.

The boke, whiche of late
time was geuen to the church
of England by the kinges au-
thority, and the Parliament, con-
teining the manner and fourme
of praying, and ministring the Sa-
craments in the church of England.
Likewise also the boke of ordering
Ministers of the church, set forth
by the foresaid authority: are godly,
and in no point repugnant to the
holsome doctryne of the Gospell,
but

but agreable therunto / furthe-
ring and beautyfieng ꝑ same not a
litle: and therefore of all faythful
membres of the churche of Eng-
land, and chiefly of the ministers
of the word, they ought to be rece-
ued, and allowed with all reuere-
nes of minde, and thankesgeuing
and to be commended to the peo-
ple of God.

Of ciuile Magistrates.

THe king of England is supreme
gouernour in earth next vnder
the Lorde of all other causes
England and Ireland

THe Bishoppe of Rome hath
no iurisdiction
of Englande.

THe ciuile magistrate
ned, and abhorred
fore we must obey him, not on-

lye for feare of punishment, but also for conscience sake.

The ciuile lawes may punyshe christen men, with deathe, for haynous & greuous offences.

It is lawfull for Christen, at the commaundement of the magistrate, to weare weapons, and to serue in lawfull warres.

Christen mennes goodes are not commune.

The richesse & goodes of Christians are not commune, as touchinge the right title, and possession of the same (as certayn Anabaptistes do falsly boast) notwithstanding euery man ought of such thinges, as he possesseth, liberally to geue almes to the poore, according to his habilitie.

Christian

Christian menne maye take an Othe.

Although we confesse that vayne & rashe swearing is forbidden Christian men by our Lorde Jesu Christ, & his apostle Iames: yet we iudge that Christian religion doeth not prohibite, but that a man may sweare, when the Magistrate requireth, in a cause of faythe, and charitye: so it be done (according to the Prophetes teachynge) in iustyce, iudgemente and trueth.

The resurrectiō of the dead is not yet brought to passe.

The resurrection of the dead is not as yet brought to passe: although it only belonged to the soule which by the grace of Christ is raised from the death of synne: but it is to be loked for at the laste

day.

vnto. For then (as the Scripture doth most manifestly testifie) to all that be dead they shall come bodies & flesh, and bone that be restored: that the whole man may (according to his workes) haue other reward, or punishment, as he hath liued here vertuously or wickedly.

The soules of them that depart this life doe neither die with the bodies, nor sleepe idly.

They which say, that the soules of such as depart hence, doe sleepe, being voyde of all sence, feeling, or perceiuing any thing vntil the day of iudgement, or affirme that the soules dye with the bodies, and at the last day shall be raised vp with the same: do vtterly dissente from the right belefe, declared to vs in holye Scripture.

Here-

Of certaine called Millenarie

They that go about to renue the fable of heretickes called Millenarii, be repugnaunt to holy scripture, and cast them selues headlong into a Iewishe dotage.

That men shall not be saued at the length.

They also are worthy of condemnacion, which endeuour at this tyme to restore the dangerous opinion, that all men shall be saued, so vngodly, that at length deserued payne for their synnes, a certayne tyme appointed by Gods iustice.

The ende of the Articles.

A generall Confession to be sayd in the Morning.

ALmighty and most mercifull father, we have erred and strayed from thy wayes, like lost sheepe. We have followed too much the imaginations and desires of our owne hartes. We have offended against thy holye lawes. We have left undone those thinges which we ought to have done: And we have done those thinges which we ought not to have done: And there is no health in us: but thou, O Lord, have mercye upon us, miserable offendours. Spare thou them, O God, which confesse their faultes. Restore thou them that be penitent: according to thy promyses declared unto mankynde, in Christ Jesu our Lord. And graunte, O most mercifull father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glorye of thy holy name. Amen.

A prayer to be sayd in the Morninge.

O Almighty God, heavenlye father, I geve unto thee most high laudes, praise and thanks for that thou hast preserved me hytherto, graunt I beseche thee

the

the benefite, that thou hast bestowed vpon
creatures like vnto thy selfe, and the residue of my
whole life from henceforth, frame thy ser-
uant to serue, and worshippe thee with
pure & perfect heart, and mynde, that all manner of blasphemie,
of vnbeleefe, of wickednesse, and of euill affec-
tions and affections may be vtterly quenched
and taken out of my heart: and that I
may be nourished and saued both bodye and
soule, through a right and a perfect loue:
and to walke in the light of thy most godly
truth, to thy glorye and prayse, and to
the profyt and furtherance of my neigh-
bour, through Jesus Christ our Lorde and
Sauiour. Amen.

¶ A Praier to be sayed of Children be-
fore they studie their les-
son at schole.

O Blessed Lorde, which arte the wel-
spring of al wisdom and knowledge,
sith it hath pleased thee of thy mer-
cy to prouyde for me such meanes to be in-
structed in my tender age, as whereby I may
haue knowledge to liue my life honestly,
and to beware my sore goinge, to leade the
whole course of my life in thy holy seruice:
let it be thy pleasure also to illuminate my
darke wit and dispose vnderstandinge, that
that is may be able to receyue accordingly,
the learninge that shall be vttered: retayne
them my memorye, yea imprinte them in
my remembrance, that I may repeate and
redy

¶ A Prayer for the Kinges Maiestye.

ALmightye God, whose kingdome is euerlastyng, and power infinit: haue mercy vpon the whole congregacyon, and so rule the heart of thy chosen seruaunt our kyng and gouernour, that he (vnderstanding whose minyster he is) may aboue all thynges seeke thy honour and glory: and that we his subiectes (duely considering whose authority he hath) may faythfully serue, honour, and humbly obey him, in thee, and for thee, according to

¶ A Prayer to be sayde at my going to bed.

O Merciful Lorde God heauenly father, whether we sleepe or wake, we are alwayes thine: but for as much as we desire, whyle we are in this bodye, to serue thee in holynesse, and to walke after thy commaundementes, we beseche the mercifully, that thou wylte vouchesafe to take care and charge of vs, and kepe vs from all euyll: that we be not ouercome with the temptacions of the flesshe, the worlde, or the deuyll, but that we may ouercome them all. Graunte vnto vs, good Lorde, vnderstandynge to knowe, wysedome to iudge, and grace to kepe thy commaundementes, that we may alwayes be preserued in the true fayth vnto the ende of our lyues. Graunte vs also, good Lorde, that we may passe this nyght without offence, that we may awake to thy glorye, and walke before thee in holynesse of lyfe, and pleasure: Ryghteous art thou, O Lorde, and righteous is thy name, and righteous are all thy workes. Amen.

Lorde into thy handes I commende my spyrite, thou hast redemed me Lorde God of truth.